



OFFICIAL ORGAN OF THE SALVATION ARMY IN CANADA AND BERMUDA

We are not Outsiders!

Says General
FREDERICK COUTTS

ON so important an occasion as the public welcome to the world leaders of The Salvation Army assembled in London for the election of our ninth General, it may be fitting to refer to the contribution of The Salvation Army to the faith and fellowship of the Christian Church as a whole.

I hope this may not sound immodest, as if we thought more highly of ourselves than we ought to think; or as though we were outside the Church proper, and were making some uninvited observations for which we had never been asked.

But I am encouraged to pursue my theme for two reasons. The first is that we are not outsiders. In the words of General Bramwell Booth: "Of the great Church of the living God we claim, and have ever claimed . . . to be an integral part, a living fruit-bearing branch of the True Vine. . . . Our Lord Jesus Christ has called us into His Church of the redeemed, and that call has not been by man nor the will of man, but by the Holy Spirit of God." So said the Army's second General more than forty years ago.

My second reason is that, as we have freely received from our fellow believers in the historic churches, we are required freely to give. So we offer three distinctive contributions to the life of the church as a whole:

- i. the witness of a disciplined Army.
- ii. the example of dedicated youth.
- iii. the testimony of redeemed lives.

ON the first let it be said that, whatever our shortcomings, we remain a disciplined body, a Christian army.

By this I do not mean only the discipline that will bring more than ten thousand Salvationists in the British Isles out on to the streets next Sunday morning, and even in somewhat larger numbers next Sunday evening.

Four weeks ago last Sunday in New York I saw an outstanding instance of this Christian discipline, when at six o'clock in the evening some two thousand Salvationists, with bands and banners, had assembled to march to a prepared open-air salvation meeting in one of the great parks in that city.

But as the march approached the appointed site the sky darkened ominously, the heavens opened precipitately and the rain descended heavily. But I saw the flag sergeants at the head of the procession marching on, wrestling to hold their flag poles in a miniature gale. The bands played on though the rain was beating in their faces and soaking their uniforms unmercifully.

"You must call it off" I said to the Territorial Commander, for without such a direct order, it looked as if those comrades, young and old alike, would have gone on marching and playing.

There is much to be said for discipline

of that order, but I now am thinking of a still more basic discipline, the inner discipline of the spirit. For I do not regard discipline as a dirty word, a badge of constraint, a sign of repression. How can I when tonight, in this hall we have enjoyed the fruits in music and song of a disciplined body of players and singers? Acceptance of musical discipline is not the foe of the would-be artist but his friend.

Acceptance of the discipline of grammar does not hinder self-expression, but straightens out our twisted sentences, brings a new coherence to our minds, and makes our speech a more perfect vehicle for the thoughts we would express.

Acceptance of a moral discipline is not the ruin but the making of a man. In one of his Fabian lectures the late Aneurin Bevan recalled how his Methodist mother used to say to him: "Have courage my boy, to say

(Continued on page 14)



Commissioner Hubert Scotney, President of the 1969 High Council, announces to the press and TV newsmen that Commissioner Erik Wickberg is the Army's General-Elect. On the new General's left is Commissioner Samuel Hepburn, Vice-president of the council, and in the foreground sits Commissioner Frederick W. Harvey, Assistant Recorder.

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"The War Cry" at the C.N.E.

IN THIS ISSUE

BECAUSE this week we are greeting hundreds of new readers, who will have picked up "The War Cry" at the Army's booth in the Canadian National Exhibition in Toronto, we have given a little more space than usual to explanations of the Army's purposes and activities. The middle pages illustrate some of the latter and an address on the front page by General Frederick Coutts, who is shortly retiring from office, clarifies the Army's contribution to the Christian churches.

As our General suggests on page 1 it is not for us to commend ourselves and, remembering the praise and blame equally handed out to the seven early churches in Revelation (see page 4), collectively and individually we continually seek the "power to challenge and convict and change" our own lives.

For an example of the self-criticism we encourage in our pages read on page 10 what a bandsman has to say about Army music-making. Among women around the world there is much enthusiasm for the home league. In this connection we think that the women of Celebes (page 11) merit full marks.

EDITORIAL:

Unaware and Uninterested

IN "The Keys of the Kingdom" A. J. Cronin describes the unstinting labours of a district nurse in an impoverished mining village of South Wales. An admirer tries to persuade her to work elsewhere, where she would get more money. "God knows you're worth it" he adds. "If God knows it" she replies "then that is all that matters."

Christianity teaches that all honest work can become a vocation, and better serves mankind when it is performed as such. This is particularly true with professions like teaching and medicine, which were once almost exclusively part of the ministry of the Church. Mercenary motives promote selfish considerations. Fortunate are the patients of doctors who are aware of this. It should be a cause of concern, however, that more money and better facilities continue to attract medical men from poorer countries to richer ones so that nations where health standards are lowest never have enough doctors.

According to official statistics, 43.9 per cent of the British junior medical staff is foreign. Many British doctors find their way to the U.S.A., which imports 20 per cent of its annual supply of doctors from abroad. America would require sixteen new medical schools to produce the physicians now supplied by imported manpower.

Even within the better-off countries it is not the most needy who get the attention. A Toronto psychiatrist has charged that the medical profession has been "unaware and uninterested" in the needs of the poor in Canada's large cities. He states that young doctors in the U.S.A. accuse medical associations of setting out to provide each medical practitioner with as much money as possible instead of providing the best possible case. Such a sweeping indictment is more or less true of guardians of self-interest anywhere, in any walk of life. Fallen humanity acts like that.

This same psychiatrist sees hope among the medical students who assist at his clinic and

finds that they show growing interest in the people they encounter. These patients are mainly children from poorer homes. The students are from middle class homes and, like so many young people today, are critical of the materialistic outlook of their elders. It is their misfortune that a comfortable environment has insulated them from so many of their fellow-citizens. Now that they have become aware of them it is to their credit that their interest has been stimulated.

Meanwhile reports from Salvationists of the Youth Service Corps keep several Canadian corps apprised of world needs. We have been able to share some of these letters with our readers. It is for Christians, who claim to be living under grace, to be an example of self-giving for, without the grace of God to keep selfish considerations in check, greed and need will always exist together.

Damages

A RESOLUTION has been put forward in the House of Commons by Barry Mather, M.P., calling for the Government to consider setting up a trust fund derived from alcohol revenues, and earmarked to finance a programme of motor vehicle and highway safety, similar to one presented in the U.S. Congress by auto safety exponents.

Mr. Mather points out that the Federal Government takes in more than \$300 million a year as the result of the sale of alcoholic beverages which sale, he claims constitutes the major cause of drivers losing control of their cars.

We would go further and suggest that this revenue might be channelled directly into medical and welfare funds. It would help to emphasize that, far from subsidizing the nation, drink revenues probably do no more than contribute to drink damage.

The Good News outsells them all

IN 1967 the 75c New Testament in TODAY'S ENGLISH VERSION with the title "Good News For Modern Man" outsold the top paperback secular bestseller "Valley of the Dolls." In 1968 it repeated the performance, only this time it outsold "Rosemary's Baby." The 1968 figures were:

1. "Good News For Modern Man"— 4,768,329

2. "Rosemary's Baby"— 4,200,000

3. "The Arrangement"— 2,580,000

4. "The Exhibitionist"— 2,100,000

"Good News For Modern Man" is now standing third in the list of all-time paperback, bestsellers with only the "Merriam-Webster Pocket Dictionary"

and Dr. Spock's "Baby and Child Care" in front of it. If present sales levels continue, TODAY'S ENGLISH VERSION will surpass both of these by 1970.

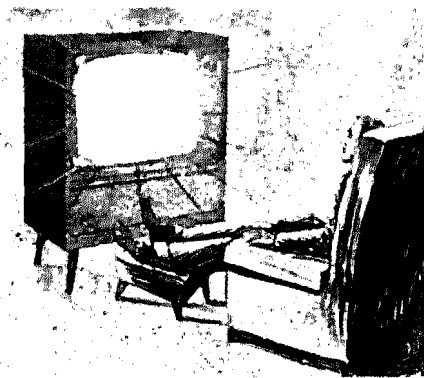
Over the past three years distribution in Canada of "Good News For Modern Man," published by the Canadian Bible Society, has been 350 thousand and world distribution is now over 15 million.

Scandinavian members of the High Council, Commissioners Gosta Blomberg and Sture Larsson, Lieut.-Commissioner Tor Wahlstrom and Colonel Haakon Dahlstrom, are seen at the head of the line-up at Sunbury, England, applauding the Army's General-Elect, Commissioner Erik Wickberg.



MEET THE BROWNS

On a trip to St. Charles, Illinois, Commissioner Samuel Hepburn, National Commander of The Salvation Army in the U.S.A., picked up an inspiring story from Major Alvin Nelson.



THE Browns were so busy making a living that they had little or no interest in religion or church, and "could not care less" about such matters. However, an unusual thing happened one evening while all three—father, mother and 17-year-old son—were at home. They turned on the television with its news, westerns, comedy, panel discussion and interviews but accidentally (or was it an accident?) they tuned-in to Billy Graham's programme.

The Holy Spirit made the Billy Graham programme wonderfully effective in the Brown home that evening! Mr. Brown almost collapsed when Mrs. Brown responded to Billy Graham's invitation to "kneel by your television, confess your sins and accept Christ as your Saviour." Then, he almost had a thrombosis when their son followed his mother's example. Mr. Brown finally concluded that he had better make it unanimous and joined his wife and son as they knelt before the television set.

This act was followed by several months of shopping around the churches but, apparently, none caused them to feel at home. They knew little or nothing about The Salvation Army, and did not give it a second thought when searching for a church-home.

Two incidents subsequently occurred which accidentally (or was it an accident?) focused their attention upon The Salvation Army. Mr. Brown, a well-paid truck driver, was driving his big truck back from the West to Illinois, when he turned on the radio and accidentally (or was it an accident?) tuned-in on "Heart Beat Theatre" which, that day dramatized a heart-warming testimony.

It was a surprise

Mr. Brown made up his mind he would make contact with the Army when he returned to Elgin, and told his wife so when he arrived home. What a surprise to her! She had noticed the announcement of a special series of meetings at the Army in Elgin. The visiting officer's picture in the

newspaper caught her eye and the announcement aroused her interest.

Mr. and Mrs. Brown compared notes and learned that their remote contacts with the Army occurred accidentally on the same day (or was it an accident?).

The Browns made good their resolution and visited the corps officer, Major W. A. Homer, who interviewed them, prayed with them and gave them the *Doctrine Book, Orders and Regulations for Soldiers*, and so on, which they read eagerly during the following few weeks.

"You must first become recruits" said the Major when the Browns declared their

intention to become Salvation Army soldiers.

"You are right said Mr. Brown "that is made clear in the regulations for soldiers."

To make a long story short (because of the lack of space), we are happy to say that all three Browns are now fully uniformed soldiers in The Salvation Army.

An interesting incident occurred in the Trade Department in Chicago when the Browns bought their uniforms. Mrs. Brown said to her husband "A cap? You never wear a cap."

He replied "I must wear this one—according to the soldiers' regulations." He does!

How may I be sure?

A second article by Captain BRUCE ROBERTSON, Vancouver, B.C., which deals with essentials of the Christian faith.

IN the minds of many who sincerely seek the truth, this question arises "How can I be sure that Christianity is what I seek?" Perhaps you are one who asks this. You readily admit to a sort of hunger after something—you hardly know what—at any rate, a way of life, a new road which will have a sure sense of purpose and usefulness and destiny. But the problem is how to be sure that you are on the right track.

The acquisition of a real and vital faith in God is the solution to your problem. Now when I say *faith*, I mean a lot more than a belief that God exists. And when the Bible uses the word, it means much more than this also. To *believe*, in the scriptural sense, is to lean the whole personality upon God in unswerving trust and surrender; to cling to Christ as Saviour, to rely on Him as Leader; to trust Him as Friend. This is faith in Him.

In the Bible we read that this faculty of faith "Comes by hearing what is told and what is heard comes by the preaching of the message that came from the lips of Christ the Messiah" (Rom. 10: 17 ANT). We do not live in the first century when men could hear, from first-hand witnesses, the glorious words which Christ spoke. Therefore, God in His wisdom communicates these glorious truths to us by means of the Scriptures. If you are really seeking the knowledge of God—who He is and what He asks of you—I challenge you to get that dusty Bible down off the shelf. Choose a book such as the Gospel of John and begin to read it with care.

Valuable Reading

Mix your intelligent reading with much prayer and quiet meditation. Ask God to speak to you and give the gift of faith. As you begin to see that divine yet human life of purity and grace, through the printed page, you will see yourself as very small and very sinful by comparison. A sense of unworthiness and shame will drive you on, away from yourself and toward God. Do not cease to read until you find what you seek. Now what is it that you seek? A new code of ethics? A set of rules? You must read and pray and meditate and seek until, like Saul on the Damascus road, you find Jesus—or until He finds you.

As you read, sublime truth will leap from the pages into your heart. With each new revelation your spiritual and mental faculties will be awakened and the hunger which has begun will draw you God-ward, away from yourself and your uncertainties. Saving faith will be born. I could wish upon you no more precious gift than faith to receive Christ as your Lord and Saviour.

For Sinners only!

LOVE-MAKING, bartending and witchcraft are among courses being offered in the prospectus of a university. There are no registration fees, no exams and no grades for these short courses, and students don't receive credit for them.

There won't be any labs in the love-making course. All teaching will be on a theoretical basis.

I wonder what the students hope to learn. Do they want to become better lovers? In what way and to achieve whose goals? What is their definition of love?

Just in case you're interested, here's a short, short course in love-making: no exams, no grades and no fees.

1. Visit the Monday morning court in your town or city and listen carefully to the stories of human misery.
2. Ask the chaplain of a mental hospital if you may accompany him during some of his visitation.
3. Spend some time in the chronic ward of a hospital or nursing home and try to talk to the patients about hope.
4. Listen while a clergyman tries to comfort a mother whose child has just died.
5. Watch as a teen-aged drug addict shows severe withdrawal symptoms.
6. Intervene in a family fight and try to reconcile the man and wife.
7. Read, at least five times, J. B. Phillips translation of 1 Corinthians 13. That's it! You've had the course.

If you want to share your progress (or lack of it) in this course write to me, c/o "The War Cry", 455 North Service Road., Oakville, Ont.

—JEREMIAH

FEW pages of Scripture are so freely sprinkled with the pronoun *I* as these first three chapters of Revelation. *I know, I have, I will* says Jesus repeatedly. In my Bible, I have circled the recurrent *I* on the lips of the risen Lord, to remind myself that this is His contemporary word to the Church.

Remember that God never speaks simply to convey information, but always to achieve results (Ps. 33: 9). He spoke the world into existence and will eventually command its completion. During the interim, He speaks to you and to me, and in every word there is power to challenge and convict and change. Read no further in Revelation unless you are willing for that to happen.

City and church

Of the seven churches, that at Ephesus was addressed first because it was most important. It was founded by Paul, who spent longer there — two and a half years — than at any other place on his missionary journeys (see Acts 18 to 20). To John on Patmos, it was the closest church geographically, as it had been closest in affection when he was its bishop. Twenty years later Ignatius wrote his first and longest letter to this congregation, praising it as a "deservedly happy church" and speaking of it as "renowned to all ages."

Ephesus was the most important seaport in Asia Minor; after the fall of Jerusalem in A.D. 70 it became the meeting-place between East and West, a rich commercial centre. Religiously, the people of Ephesus were fanatically devoted to the female god-

The Message to Ephesus

Chapter 2: 1-7

dess Artemis (called Diana in Acts) whose famous temple there was one of the seven wonders of the ancient world. Pilgrims by the thousand flocked to this shrine every year, among them numerous wicked people seeking asylum, for the law said that anyone, no matter what his crimes, was safe if he could get to the temple precincts.

Small wonder, then, that the city was notorious for its immorality. It would not seem a promising place for a Christian church, yet here at Ephesus countless converts were made. "Nowhere" wrote Richard Trench "did the word of God find a kindlier soil, strike root more deeply, or bear fairer fruits of faith and love."

Commendation, condemnation

Under scrutiny, the church at Ephesus shows up well at first. Christ praises three virtues specially. First, their toil. The word used to describe their labour (v. 2) is *kopos* in Greek; it indicates that these Christians were willing to work until they were exhausted.

Next, their patience was commended (v. 2). It is another term which rewards study (Greek *hupomone*). William Barclay says it "is not the grim patience which resignedly accepts things . . . *Hupomone* is the courageous gallantry which accepts suffering and hardship and loss and turns them into grace and glory." When the church was founded, craftsmen

who feared that Paul's preaching would interfere with their sale of images of Diana opposed him violently. Paul had left long ago, of course, but the unpopularity lingered. "Christians in Ephesus knew what it was to be hated, to be snubbed in public and maligned in private" writes John Stott. But the believers patiently endured this for Christ.

Third, Jesus praised this church for its firm stand for the truth. Self-styled apostles were a persistent problem in the early days of Christianity; we find, for example, that John had to warn: *Believe not every spirit, but try*

unspoiled devotion to Christ and compassion for other people which you had as a new convert?"

Who are the Overcomers?

Paradise (v. 7) is a Persian word for garden; it has come to mean the heavenly garden of God. There grows the tree which was in Eden, the tree of life. Adam forfeited the right to eat from it, but that right is now restored. The tree is a symbol for the everlasting bliss which *he that overcometh* shall experience.

A similar promise is made to the overcomer in all seven letters to the churches. But who is the overcomer? John introduces this term repeatedly, and its character becomes evident as we read. The overcomer is one who persists to the end in doing God's will (2: 26); his victory is like the victory of Christ (3: 21); he has con-

Revelation (8)

by Major Edward Read

the spirits, whether they are of God (1 John 4: 1). At Ephesus no false doctrine could spread because no false teacher could get a hearing.

It is sad, then, to learn of their glaring sin: they had left their first love (v. 4). It was a fulness of love that Paul prayed for the Ephesians (see Eph. 3: 17), but in the thirty years or so since he had been there, a cooling off had taken place. Perhaps their very

strength had given rise to this weakness. Hatred of heresy is good but, unless one is extremely careful, that zeal for truth can breed a spirit which leaves no room for love. So serious is this short-coming that Ephesus is warned that it may lose its lamp, ceasing to be a real church at all.

Surely this speaks to us today. Is there any more searching question for an assembly of Christians or for an individual believer than this; "Have you left your first love, that eager and

quered Satan by the sacrificial death of Christ and by his own testimony, not counting his own life too dear to surrender (12: 11); and he has overcome the Beast (15: 2).

Putting all of this together, a number of interpreters have concluded that the overcomer is the one who lays down his life for Christ. They saw that John foresaw persecution, and sought to encourage heroic fortitude by promising a special reward to the martyrs.

But this may lead to serious misunderstanding. In the Early Church there were some who actively — and foolishly — sought martyrdom, we know. There is no merit in this. Rather, Jesus wants his people to know they must face the world's hatred and the prospect of death at its hostile hands. The word for *martyr* and *witness* is the same in the New Testament; to borrow Lenin's phrase, a Christian is a "dead man on furlough."

So the overcomer is the Christian who conquers temptation and stands firm in the faith, whatever it may cost him. He rises above the corrupting influences around him. I think of the overcomer in Revelation in terms of other New Testament definitions; for example, 1 John 5: 5: *Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?*



From this map may be seen the close proximity of the Isle of Patmos to the city of Ephesus.

The Holy Spirit at work

by Captain Margaret Eldridge

MAY the grace of the Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit, be with you all. This is the benediction we find at the end of 2 Corinthians (Weymouth's translation), and this week we are going to think about the fellowship of the Holy Spirit.

This fellowship is, of course, a basic necessity in the life of the believer and without it there can be neither power nor holiness. Look again at the last teaching that Jesus gave to His disciples in the Upper Room; you will remember that He said: *I will ask the Father to give you another Helper to be with you for ever . . . you know Him because He remains with you and will be within you* (John 14: 16, 17, Moffatt).

If you were able, as suggested in my first article, to compare the modern translations with the Authorized Version's translation of *Comforter* (the original Greek word is *Parakletos*), you will have found that there are varied interpretations. For example: *Counselor* (RSV), *Someone to stand by you* (Phillips), *He who is to*

befriend you (Knox), *Helper* (Moffatt and New World) and *Advocate* (Jerusalem, NEB and Weymouth).

It is worthy of note that the name Jesus gave to the Holy Spirit is indicative of the fellowship the Holy Spirit will have with believers in Christ. This is not just the relationship of a kindly consoler to the weary or sad (as we think of a "comforter" today) but the friendship of someone who stands by bracingly giving strength, help and advice.

Going back to those words of Jesus in the Upper Room we see that the Holy Spirit is given to

10: 20), has strength in itself.

From words of Paul we see that the Holy Spirit does not come to us empty handed, but comes with gifts, Paul gives two lists of the gifts of the Holy Spirit, one in Galatians 5: 22 and another in 1 Corinthians 12: 4-11.

The list in Galatians tells of the gifts that will be given to all who accept the fellowship of the Holy Spirit, but the list in 1 Corinthians shows that some gifts are more "made to measure" for each individual, or as Paul puts it *the same Lord, working in all sorts of different ways in different*



ought, but the Spirit Himself intercedes for us with sighs too deep for words (8: 26 RSV). He knows, in His close fellowship with us, our deepest longings and needs and He lays them before God for us. Read Ephesians 3: 20 and see if you agree with me that Paul is again referring to this work of the Spirit.

This, then is the fellowship of the Holy Spirit.

4 — Fellowship of the Spirit

us by God at the request of Jesus, bringing to us the "companionship of Jesus" (Wm. Temple). Therefore it is through the Holy Spirit that the promise *Lo, I am with you always* (Matthew 28: 20) is fulfilled and the knowledge that there is always Someone there to face life with us, sometimes even taking over from us (Matthew

people (1 Corinthians 12: 7, Jerusalem Bible).

So, we may all, in this fellowship, know love, joy and peace and so on, but we must not look for the gifts of wisdom, healing, or tongues in everyone. It is well to remember that these gifts will become more evident after years of fellowship with the Spirit, so they are not necessarily "instant" but rather the fruit (note that Paul uses this word) of years. It is in His fellowship with us day by day, year in year out, that the Holy Spirit can influence our lives.

Led by the Spirit

In Galatians 5: 16 we read *Walk in the Spirit* (Authorized Version) which is Paul's way of saying "In your daily living be led by the Spirit." Being with us in fellowship, the Holy Spirit can guide us. This guidance is very evident in the life of the Early Church. The Spirit guided Philip to speak to the Ethiopian eunuch (Acts 8: 29); the Spirit chose Barnabas and Saul and sent them on their missionary journeys (Acts 13: 2-4); and later, when Paul and Silas wanted to go to Bithynia, we read that *the Spirit of Jesus would not allow them* (Acts 16: 7, NEB). With the fellowship of the Holy Spirit comes His guidance in the daily decisions, big or small, in the life of the believer.

In His fellowship with us the Holy Spirit comes so close that He even voices our prayers for us! In Romans we read *We do not know how to pray as we*

Something was done

NORWEGIAN by birth, Colonel Helene Londahl worked for fifteen years in Sao Paulo, Brazil. When appointed to take charge of a children's home, she was shocked and challenged by the plight of thousands of girls enmeshed in a vicious system of vice and prostitution.

Unfortunately, no one seemed able to do anything about it. The underworld reigned supreme. The white slave traffic was an open one.

So Helene Londahl determined to tackle the problem. She tried to help the individual girls — brought them to her home — nursed them — aided them — led them to Christ — got them a job.

Then it occurred to her that it would be a good thing to bring some of the more hardened cases to live at the children's home and suitable arrangements were made.

The effect of innocent childhood upon some of these women stirred them to desire better things.

Her work was brought to the attention of the churches and the authorities. Eventually financial support was forthcoming. Then public opinion was aroused. And eventually, after more than fifteen years, legislation was passed to regulate (with an attempt to abolish) a very undesirable state of affairs. — *From Stuff that makes an Army* by Wm. G. Harris.

A short series by Major DAVID BARKER for the young in faith

FINDING GOD

5—OUR MOTIVE

WHY do we want to find God?

The first motive is probably a sense of desperate need. We realize that we cannot manage to live our lives successfully without God. We recognize (perhaps having vainly tried all else) that only in Him can we find the way through the particular problems of our life. We feel confident that only in Him can we find power

and grace to overcome our personal weakness and failings which have so often and so easily led us to defeat.

However, our seeking after God should also spring from *an earnest desire to love and serve Him*. From this standpoint we long to find Him because we realize that only when we do can His plan for us be fulfilled. Not only do we want Him to be active in us—we ourselves also want to be active in service for Him. Indeed, we long to find God in order that we may know the joy of sharing fellowship and communion with Him.

We are, in fact, not far from finding God when with the Psalmist we earnestly cry *Like the deer that yearns for running streams, so my soul is yearning for you, my God. My soul is thirsting for God, the God of my life; when can I enter and see the face of God?* (Psalm 42: 1—Grail translation).

WEEKLY PRAYER SUBJECT

Those whose fault-finding rises from an inability to accept themselves.

PRAYER: Loving Father, we bring to Thee those who reject the self they despise. Help them to come to Thee just as they are, hiding nothing, since Thou seest all. Then, through Thy saving power may they begin anew, assured of Thy abiding grace.

seen and heard

Comments by the
CHIEF SECRETARY

MISSIONARIES

RATHER strange missionaries these!

I had seen men and women go forth to a God-appointed task in an unknown part of the world, with that eager look that speaks of deep conviction and dedication, as they left the comfort and security of friends and loved ones in their homeland.

I had also seen missionaries on active service in overseas territories working in circumstances foreign to their background and upbringing but offering a wealth of experience and understanding love to those to whom they were responsible and to all I "raise my hat" in thankfulness and gratitude.

But these were not in another land, nor had they any sense of dedication to a particular task, but were housed in a Salvation Army women's social centre because of circumstances that required their presence in that particular place. Wisely, the Administrator taught them the need of children in other lands. Selfish disregard of the needs of others, that often precipitates people into thoughtless actions, was being eclipsed in a thoughtfulness for others. This was seen in the giving of their meagre financial resources in a weekly offering to help in the adoption of a needy child in an overcrowded missionary land, who would thus be cared for by the occupants of this home. Surely, here is the rehabilitation of renunciation, a process that helps to redeem a person's outlook and brings a new dimension of caring. That, of all qualities, produces generosity and fellow-feeling and helps to restore self-respect and a truer perspective to life.

The work of redemption is a many-sided process and every expression seen in a caring attitude helps to inspire an appreciation for an even greater redemption. This inspires us through personal obedience and acceptance to reveal a spiritual potential that lies at the heart of us all and which only needs the spark of divine grace to allow its full splendour to be revealed in lives, which are darkened by self and circumstances.

In this home the work of redemption was beginning and, we believe, will find its own fulfilment in at least some lives in which the "light of life" would be seen.

Galpin Delguz

Life is for living

SIXTY-SIX delegates attended the Quebec and Eastern Ontario Home League Camp which was held at Lac L'Achigan. With the theme "Life is for living" a positive approach to life was developed through the devotional periods, handicrafts and demonstrations.

The camp was under the leadership of the Director of Divisional Women's Organizations (Mrs. Brigadier Cyril Fisher), the guest speaker being the Territorial Home League Secretary (Brigadier Doris Fisher). Besides conducting the daily devotional periods, with the theme "Life is for being," Brigadier Fisher also held leaders' meetings.

Handicrafts were taught by Mrs. Major John Morrison of Toronto and Mrs. H. McBride of Montreal under the caption "Life is for doing." The costume party was held under the caption "Life is fun" while the demonstration teas and suppers, displays and demonstrations by the Singer Company of Canada Ltd., Valspar Corporation Ltd. and the Canadian Guild of Crafts came under

the heading of "Life is learning."

Each home league sent articles to the camp for sale at an auction, the money raised going to a missionary project. Those present at the camp were also able to see the new walk-in refrigerator, which was recently installed as a result of the divisional home league project for the past two years.

"The house of my life"

CONSTANT cool, damp weather was not sufficient to dampen the spirits of the home league delegates who attended the Roblin Lake Camp for the Mid-Ontario Division under the leadership of Mrs. Colonel William Effer (R).

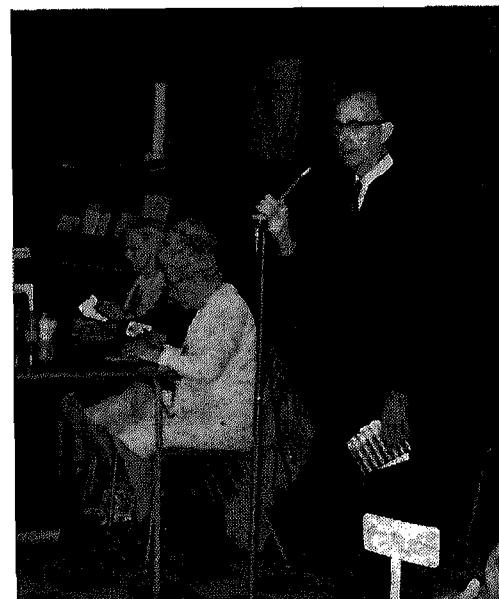
Owing to illness, Mayor Harvey McFarland of Picton was unable to be present to declare the camp open for the season so the County Warden, Mr. Jesse Mason, officiated. The auditorium was filled to capacity for this occasion during which time those present were able to participate in the sale of various articles and home baking brought in by the home league members. The musical programme in-



The Public Relations Secretary (Lieut.-Colonel Morgan Flannigan) presents a plaque of recognition to Mr. Loring S. Martin who has been treasurer of the Red Shield appeal in Sudbury, Ont., for the past seventeen years. The Sudbury Public Relations Officer (Captain Arthur Creighton) is at the left.

Golden Agers at B.C. camp

Brother Harry Burroughs of the Vancouver Temple Over-Sixty Club, seen at the microphone, was programme director for the golden agers' camp.



NINETY members of the Vancouver Temple Over-sixty Club participated in the annual eight-day summer holiday held at The Salvation Army's Camp Sunrise, Hopkins' Landing, B.C. One hundred members also participated in a three-day bus tour of Vancouver Island. Numerous other extended bus tours are also arranged throughout the year.

Membership of the club is now over five hundred with between

three and four hundred present at the twice monthly meetings.

At the camp, morning chapel meetings were held daily under the leadership of various retired officers. Eventide fireside sing-songs were a feature of the week and a highlight of fun and games was the original costume parade.

Many members live alone and so the menu provided throughout the week was appreciated. The ferry trip up the coast was another event.

Arrangements for the week were under the direction of the club president, Harry Burroughs, assisted by Mrs. Burroughs and many willing workers.

ANNOUNCEMENT

It's coming to Toronto
November 1st at 7:30 p.m.
in Massey Hall

THE SALVATION ARMY MUSICAL TAKE-OVER BID

featuring
A 200 VOICE CHOIR and YOUTH BRASS BAND

Tickets are available from
Metro Toronto
Divisional Headquarters
171 Millwood Rd., Toronto 295
(1.00, \$1.50, \$2.00)

cluded items by the Belleville Band and Timbrelists, the Kingston Corps Cadets and a vocal group from Oshawa. This was followed by a pie social, the proceeds being added to that from the sale of work which went towards a missionary project.

With a camp theme "the house of my life," Mrs. Major Willard Rea was the guest speaker. New ideas and suggestions were shared including handicrafts and Bible crafts together with a cooking demonstration. A talent night and missionary evening were part of the programme.

The camp concluded with a candlelight service of dedication.

—M. Parnell

Nfld. home league rallies

Home league members gather at various centres across the island.

ANNUAL home league rallies in Newfoundland were held in various centres throughout the province. Guest speaker on most occasions was the Territorial Home League Secretary (Brigadier Doris Fisher) who was supported by the Provincial Director of Women's Organizations (Mrs. Lieut.-Colonel Arthur Pitcher). The main money-raising project for home leagues across the territory was for the TB Sanatorium in Tokyo. Consequently, the gatherings had a Japanese theme, shown either in decor, costume or displays. A sale of work was generally held after the supper meal before the evening session.

Organization for the rallies held in Central Newfoundland Division was under the direction of Mrs. Major Arthur Pike. Delegates from the surrounding area met at Corner Brook Citadel. Mention was made of delegates from St. Anthony and Griquet, attending their first rally.

Mr. Frank Gronich of Continental Flowers gave a floral demonstration; a trio of home league members from Corner Brook Citadel contributed a vocal number and Mrs. Lieut.-Colonel Arthur Pitcher spoke.

Major Arthur Pike was chairman for the evening meeting in which the Corner Brook Citadel Band gave musical support. Other features of the season were a vocal duet by Ruth Windsor and Rona Robbins of Corner Brook Temple and a presentation to the Mount Moriah Home League (an outpost of Corner Brook Temple) for the highest attendance for three consecutive years. Mrs. Max

Harnum was commissioned as Home League Secretary for Corner Brook Citadel.

Four hundred dollars was received for the territorial project. A special dramatic presentation by Corner Brook Temple and home league singers entitled *These also serve* included messages from Canadian officers in Japan, Pakistan and Africa.

Three home league members made public decisions for Christ.

In the same division, another rally was held at Windsor. Mrs. Cecil Evans, wife of the mayor of Windsor, brought greetings. The Deering family of Bishop's Falls contributed a vocal number. Brigadier Doris Fisher brought the message. Mrs. Major Pike presented the guests with corsages. Mrs. Major Alec Anthony soloed.

During the evening session Junior Miss members from Point Leamington read the Scripture portion. A dramatic presentation was brought by the Grand Falls group and the Botwood Songster Brigade sang.

Moving to the North-Eastern Newfoundland Division, rallies were held at four centres under the direction of Mrs. Brigadier Charles Hickman. Delegates from Glovertown, Gander, Benton, Gambo, Dover, Deadman's Bay, Wesleyville, Doting Cove and Ragged Harbour met at Hare Bay. During the afternoon session Mrs. Captain Bramwell Foote spoke on methods used for a successful home league and Mrs. Ida Parsons of Hare Bay, who recently became a senior soldier, gave her personal testi-

mony. Brigadier Fisher concluded the afternoon with a message.

Over four hundred people attended the evening public rally for which the Gambo Band and Hare Bay Singing Company gave musical support. Mrs. William Mercer, Retired Home League Secretary of Dover, testified. The modern good Samaritan was presented by the Wesleyville Home League members, the Gambo League presenting *Living pictures* during which the project money was received.

Winners of the achievement shield were members of the Gambo Home League.

Home league members from Carmanville North and South, Horwood, Glenwood, Victoria Cove, Birch Bay, Norris Arm, Lewisporte, Comfort Cove-Newstead and Embree journeyed by bus and car to meet at Campbellton for their rally. The hall was filled to capacity. Two Junior Miss groups, organized within the last year, were presented with a home league tablecloth and set of flags by Mrs. Brigadier Hickman. A Home League Secretary was commissioned.

One hundred and forty women gathered at Clarenville, representing ten corps and several outposts from the surrounding area. Again Brigadier Fisher was the guest speaker.

In the evening public meeting, members of the Musgravetown League presented *Out of darkness into light* and Clarenville, *The Gospel Ship*. Vocal items were contributed by Home League Secretary Mrs. Abbott of Bonavista and Lieutenant Carol

Lean of Hickman's Harbour. A home league member for many years gave her personal witness.

The final rally for this division was held at Twillingate. Home league members of Moreton's Harbour brought a united Scripture reading and members of the Summerford League presented a dramatic item. Mrs. Brigadier Hickman received the project money. Members of the Twillingate Home League called to the "Witness Chair" women who were active Christians.

St. John's Citadel was the meeting place for one of the rallies held in the Avalon and Burin Division. During the afternoon session items were presented by the St. John's Temple League and the St. John's Citadel members, the latter presenting *Home League Tru-vue*. Home League Secretary Mrs. H. Edgecombe of Duckworth Street Corps testified and Brigadier Fisher brought the message.

The St. John's Citadel Band and St. John's Temple Songster Brigade gave musical support in the evening public rally during which Captain and Mrs. Cecil Cooper and family brought a scriptural presentation. The Templaires, dressed in Japanese costume, and the Gopelettes participated and Brigadier Fisher brought the final message.

The rallies for this division were under the direction of Mrs. Brigadier Abram Pritchett, the second being held at Dildo-New Harbour. Cadets from the St. John's Training College participated. The Home League Secretary from Fair Haven Outpost, Mrs. William Smith, testified.

Over three hundred people gathered in the high school auditorium for the evening meeting which was led by Lieut.-Colonel Pitcher. Home league members from Chance Cove presented the Scripture reading. Vocal numbers included a solo by Lieutenant Viola Gates of Arnold's Cove, a trio by the cadets and a high school girls' choir. The nameless ones, a dramatic item, was presented by the Dildo-New Harbour Home League members.

The award for all-round league progress with under twenty-five members was given to Arnold's Cove. The Dildo-New Harbour Band provided musical support.

Members from Carbonear Clarke's Beach, Hant's Harbour, New Chelsea, Lower Island Cove, Job's Cove and Winterton met at Bay Roberts for an area rally.

Brigadier Abram Pritchett led the evening public rally in which the Carbonear Home League brought the Scripture reading. Cadet Mrs. Melvin Pelley and the Templaires from St. John's presented vocal items and the Bay Roberts Band also contributed musically to the meeting. A dramatic item, *Usefulness is the rent we pay*, was presented by the Bay Roberts League.

Grand Bank was the next rally centre. During the evening meeting the Scripture reading was given by members from Fortune. Vocal items included a duet by Bandsman and Mrs. J. Lee.

A record amount from the six corps present was received for the territorial home league project. The Grand Bank Home League was the winner of the award for over fifty members.

British Columbia's new divisional leaders welcomed



Colonel Wesley Rich speaks during installation service in Vancouver.

AS the united songster brigade sang, the leaders took their places on the platform at Mount Pleasant, Vancouver, for the installation of the new Divisional Commander for British Columbia (Colonel Wesley Rich) and Mrs. Rich.

The Chief Secretary (Colonel Geoffrey Dalziel) and Mrs. Dalziel were present, the Colonel conducting the installation. The Divisional Secretary (Major Calvin Ivany) and the Divisional Youth Secretary (Major William Kerr) participated in the meeting.

On behalf of the women's organizations of the division, Mrs. Brigadier Edward Brunson brought words of greeting and welcome to Mrs. Colonel Rich. Representing the local officers and soldiery in greeting the new leaders was the Divisional Songster Leader, Bob Middleton. He pledged the support of the Salvationists of British Columbia in the work of evangelism. Arlene Law, Mount Pleasant, welcomed both Colonel and Mrs. Rich on behalf of the young people.

Mrs. Colonel Dalziel presented

Mrs. Colonel Rich who expressed her pleasure at being in this part of the Lord's vineyard. In presenting Colonel Rich, the Chief Secretary spoke of his association with the Colonel in earlier years.

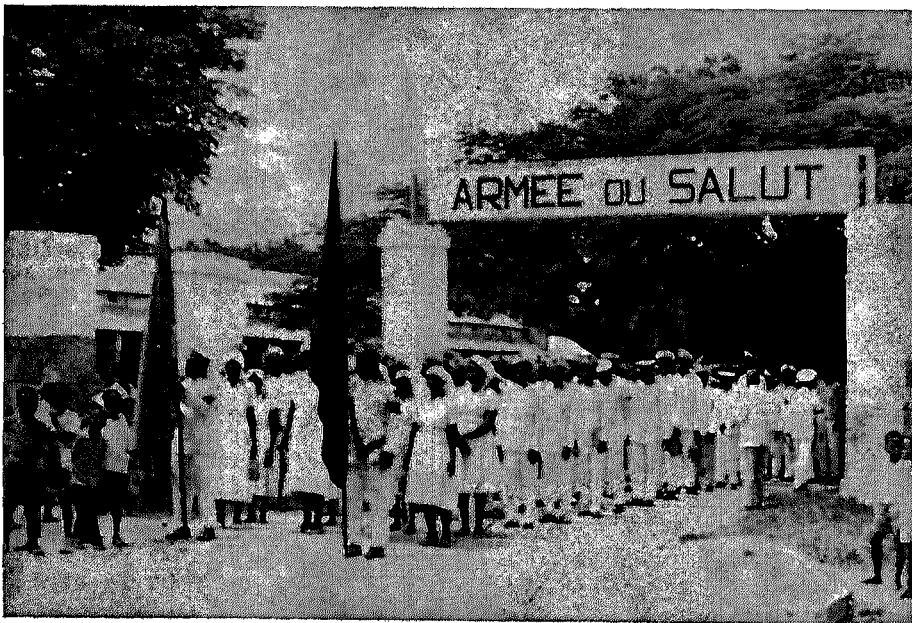
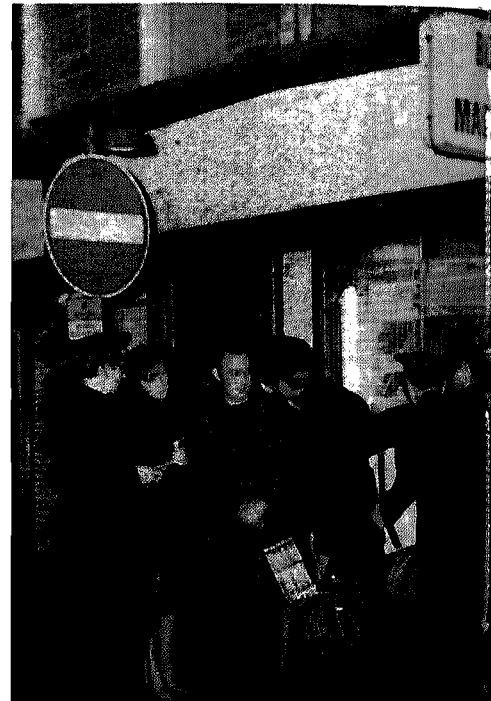
Colonel Rich brought the message for the evening at the conclusion of which Colonel Dalziel gave his charge to Colonel and Mrs. Rich after which he offered a prayer of dedication.

The Mount Pleasant Band and the united songster brigade gave musical support throughout the meeting.

The Salvation Army began with open-air evangelism; then came marches and uniforms and other symbols which have become traditional to its activities in seventy-one countries. Taken anti-clockwise the pictures below illustrate: the Army's witness in Ghana, Kinshasa (Congo), Esiboweni in the heart of South African bush-veld, and on the Six Nations Reserve near Brantford, Ontario; modern methods are pictured by a gospel meeting televised from Bermuda, and cadets distributing Christian literature outside a Soho (London, England) store which specialized in erotica of all kinds.

Youth work is represented at the top of the page (right) by a girls' flute band at Oo, Celebes.

Salvationists continue to communicate the gospels in the halls: at Chelsea, England (top right hand) young men at a rehabilitation centre for drug addicts, now a rehabilitation centre for mental patients, Dymond, chats with one of those who are being helped. Other aspects of Salvationist activities are shown: an Army hospital in Tokyo; educating young men in an English city, and aiding refugees.

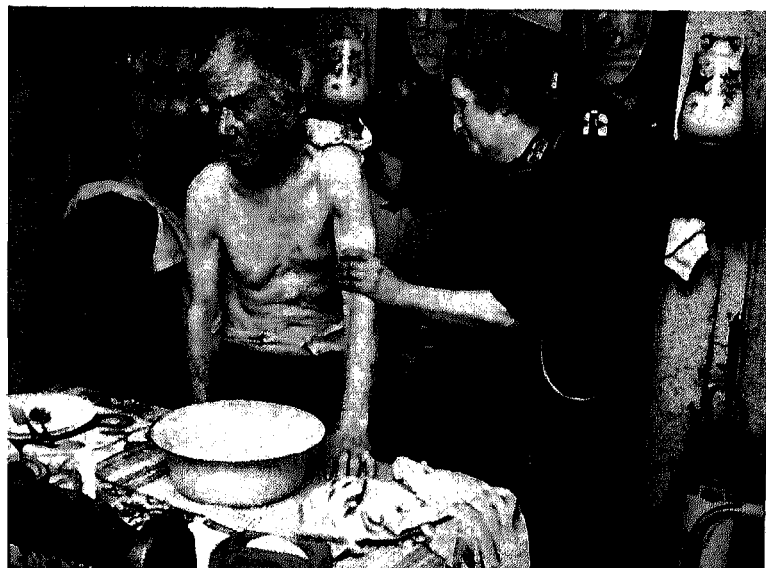
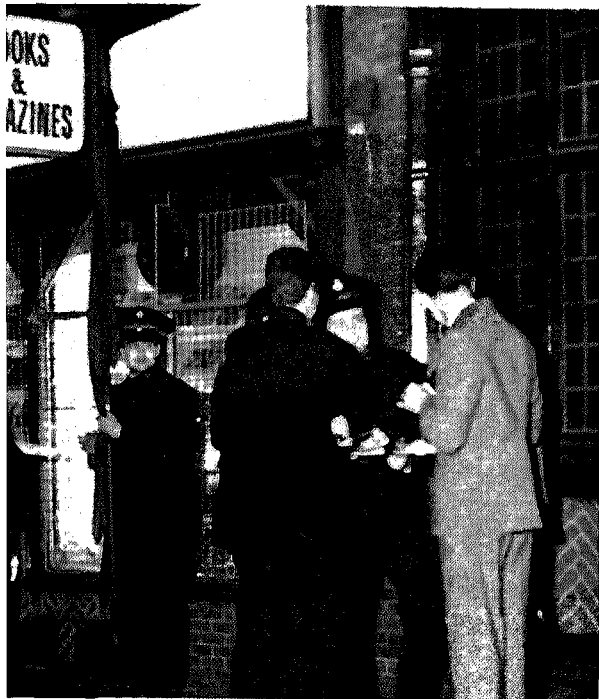


Evangelism is central



gospel through love in action at two redundant corps
corner), where the Duke of Edinburgh talks with
g victims; at the old hall at Lippincott (Toronto),
nts, Ontario's Minister of Health, the Hon. M. B.
ing aided.
own on the right are: ministering to T.B. patients in
g men at Inoonka, New Guinea; caring for an aged
s in Vietnam.

▼ Photo: Miller Services, Toronto



LET me, right at the commencement, make a few personal points. I am a bandsman; I believe in Salvation Army bands and in bandsmen; I believe that they have played a vital role in the past and can continue to do so in the future if we are prepared to accept and meet the needs of "the present age, our calling to fulfil." I have had experience of banding in three widely differing countries, and what I have to say is applicable to all of them. I do not speak of any band in particular; it is for the reader to particularize in his own situation.

After the euphoria of celebrating ninety years of Salvation Army banding, let us rest a moment from telling ourselves what marvellous chaps we bandsmen are, and examine critically the functions of bands and their performance, for we must never forget that the Army band is only a tool, a means, not an end in itself. It is important to realize that bands are not sacrosanct; they were never perfect in the past, nor are they today, but as time has removed us from the circumstances in which they were

The first of three articles by GORDON A. BATTEN

A Band that shall Conquer

sons, in the right spirit to achieve these aims? If not, why not? Are we getting sidetracked into letting secondary concerns become paramount and neglecting our main purposes? Are we mistaking the form for the essence?

The basis of the Army's outward thrust to attract people to Christ is the open-air witness, and the brunt of this work in many corps is borne by the band. Brass bands still attract attention, but in far more restricted circumstances than in yesteryear. Our competition, in the shape of rival attractions, has changed dramatically; entertainment is no

ter's day when doors and windows are fast shut. Here, perhaps, a small group playing to give notice of the Army's presence in the vicinity, while other bandsmen go "on the knocker" with publications (free?) and a friendly word of invitation, would be more appropriate, for we have an entrée with the public that several religious groups might envy. How about a message through the letter-boxes during the previous week announcing the intention of the band to visit the area? In whatever situation, personal contact should be encouraged anyway, and bandsmen should be in-

room for initiative and experiments (even if some fail, as they undoubtedly will). Basically, it means suiting tactics to the situation, planning in terms of the expected audience and preparing the open-air meeting thoroughly in advance. "Go, spy out the land!" is still essential advice to anyone contemplating an engagement, whether peaceful or warlike.

In accompanying the congregational singing, the band gives a characteristic flavour to our worship, but there are many corps around the world, some quite large, which manage without, with no ill effect. We need to take care that our songs do not become just the excuse for another good blow.

Do we give the bandsmen sufficient opportunity to join the congregation in singing? Is enough use made of small groups for accompanying while the remaining bandsmen sing? Can we afford to accept complacently the frequency with which bandsmen say, "Of course, we don't get much chance to see the words"? How many bandsmen have their song books open on the stand with their tune books as they play? All these are questions relating to the comparative depth of involvement of bandsmen in the progress of our worship.

(To be continued)

OUR AIM

to serve the present age

first organized, perhaps we have failed to adapt quickly enough to a changing environment.

The 1915 Council of Inquiry determined the main purposes of Salvation Army music (both instrumental and vocal) as:

- (1) To attract,
- (2) to accompany congregational singing,
- (3) to speak directly to the hearts of the people.

These purposes have not changed, but it is as well to remember the less well-defined functions which the band shares with no other section of the corps as a part of our propaganda machine for Christ and as a means of organizing a group of men more effectively to assist in the Army's special work in the world.

The question is, are we doing the right things, at the right times, in the right places, for the right people, for the right rea-

longer centred on what is home-produced; it is a massive industry which offers the people polished performers in their living rooms. Our tactics must, therefore, also be changed, to compete to our best advantage.

The traditional open-air meeting still has its place (augmented by amplifiers) where a crowd can be collected, for instance on a holiday beach, or in a thoroughfare—busy with pedestrians, but a much higher standard is now required of leaders by a more sophisticated and educated public. People must be told what is happening; they must hear what is going on and they must understand it. Whispers, unannounced items and long pauses must all be banished. Too often, I fear, our proceedings are incoherent not only to the passer-by, but sometimes to those in the "ring." The leader now has to be at once script-writer, director stage-manager, compère and actor in his own live show, but how much trouble do we take to train our bandsmen for this responsibility? Nothing works like thorough preparation of both men and material!

But the open-air ring is probably not appropriate today in a residential street on a cold win-

spired to leave the confines of the "ring" to speak to people standing around (while leaving the Bandmaster a reasonable balance, of course).

There are other techniques of open-air work: finding a captive audience—in hospitals, residential schools and other institutions; using guitars, accordions or visual aids; concentrating on young people in parks or play areas. All have been tried and found to work in the appropriate circumstances. There is unlimited



CANADIAN STAFF BAND Fall Engagements

Sept. 26-28, BROCKVILLE, Quebec
and Eastern Ontario Congress
Nov. 8-9, WINDSOR CITADEL
Nov. 22, WYCHWOOD (Toronto)



The newly commissioned officers and the two Undaunted cadets kneel in consecration during the Commissioning in Taiwan. The General Secretary of the Hong Kong Command (Brigadier J. Milton Rand) and Mrs. Rand may be seen in the centre.

Roads to Bandung

Here are the stories of three delegates to Indonesia's Home League Institute held in Bandung.

Mrs. Hopo

FOR Home League Secretary Mrs. Hopo, travelling from Kantewu in Central Celebes to a Home League Institute in Bandung (Indonesia), the journey was not easy. The first part entailed thirty-eight miles by horseback and on foot, then forty-five miles in an old jeep, eleven by bus and seven days on the deck of an inter-island ship. There followed the excitement of seeing the first train in her life and then a journey of fifteen hours from East to West Java where the Institute was held.

Mrs. Hopo has a home league with over one hundred very active members, away in the mountain village of Kantewu and doubtless had a marvellous story to tell when she arrived home again. The women of other villages in that district helped to raise money in order to send their representative — that too was wonderful as these people do not have much money.

Unfortunately, three other delegates, from North Celebes, bound for the same gathering, were too late for the Institute. The ship they travelled on took twelve days instead of the usual eight, but they were able to attend a rally and meet with other delegates and were therefore happy to get that much contact with fellow home leaguers.

At the Institute one Home League Secretary spoke on how the home league feeds corps work, and delegates were thrilled as Mrs. Jo asked several Djakarta home league local officers to stand as witnesses to what the section could do.

Mrs. Ang

Mrs. Liem, a Visitation Sergeant, had persuaded a neighbour, Mrs. Ang, to attend the meetings as she knew that Mrs. Ang had a very difficult time earning her living. This she did by making Chinese cakes and several women worked for her by selling these cakes along the street.

Soon Mrs. Ang was converted and began leading her saleswomen to the Lord. Then Mrs. Tan, her next-door neighbour, was persuaded to attend the home league and she also became converted.

Mrs. Tan

Mrs. Tan has proven to be a wonderful soul-winner and in her district is known as the "Soul Doctor." At any hour of the day or night, through the heat or through floodwaters, she will go off to pray with or help in some way, a soul in need.

Much could be said of these fine women who have all been won for the Lord, mainly through the home league, during the last eight years in Djakarta.

Taiwan Reinforcements

A report of the Commissioning of two Evangelists cadets in Taiwan.

THE Army in Taiwan has urgent need of trained personnel reinforcements as well as adequate monetary backing. From all over the island there are cries of *Come over . . . and help us*. Twelve million people and more can represent tremendous spiritual, physical and mental longings and needs.

So a minority number of even two new officers becomes a means of relief and gratitude. The General Secretary of the Hong Kong Command (Brigadier J. Milton Rand) with Mrs. Rand conducted the Commissioning and Dedication of Taiwan's two Evangelists cadets.

Obviously a Commissioning in Taiwan is a unique event and this, the third gathering of its kind was no exception. The ground floor of the Taipei Liao Long Street Chapel of the Christian and Missionary Alliance was packed and the gallery almost full with a company of people who were quick to respond to the varying moods and enthusiasm of the meeting.

Silver stars were presented by Mrs. Brigadier Rand to the mother of "Mrs. Lieutenant" who was able to be present and to the Lieutenant for safe keeping until contact can one day be made with his mother. She is living in mainland China and the Lieutenant has not seen her for many years.

The two Undaunted cadets in their first year of training, joined the two Evangelists in an act of public dedication. At



The third sessional banner in Taiwan was officially received during the Commissioning of two Evangelists. This photo shows it being placed in its stand on the platform.

the conclusion of the evening six young people joined three others who had already offered themselves for service as officers, standing in an act of consecration under the Army flag.

During the same evening, the two Undaunted cadets received their summer appointments. They were sent in charge of the tent mission and will have other summer activities such as a special youth camp held in the month of August.

Brigadier and Mrs. Rand were also the leaders of the first officers' retreat to be held in Taiwan.

"Thank you, Sponsor"

IN October, Ann Elizabeth Cunningham will be three years old. There will be a lot of children around to help her celebrate, for Ann lives in the Salvation Army Hanbury Home for Children, Jamaica.

Her sponsor will help Ann to have proper clothing and, as she gets older, enable her to go to school. Thus Ann is one of the fortunate children who now has a chance in life.



A child may be sponsored for \$15.00 per quarter. For further information on helping a needy child in another country, contact:

The Salvation Army, Home League Dept.
20 Albert St., Toronto 102, Ontario

home page

Do you need help with your nerves?

This is the third article in a series of six in which DR. CLAIRE WEEKES, M.B., D.Sc., M.R.A.C.P., deals with the subject of nervous illness. Dr. Weekes is the consulting physician to the Rachel Foster Hospital, Sydney, Australia.

TRUE acceptance means accepting every strange experience one's body may bring, every trick it may play, without adding, "Oh, my goodness!" and "What if...?"

We must not try so hard to appear normal; we should let our bodies find their own level without trying to control or direct them. We should float, not fight. Just as a person floating on water surrenders her body to the gentle action of the waves and lets them carry her this way and that, so should the nervously ill person surrender her body to whatever feelings it cares to bring her. She should not be bluffed by physical feeling, however frightening it may seem.

An expected pattern

If these experiences occur, they usually develop one from the other in an understandable way. This is not the maze a nervously ill person imagines it to be. Indeed, it is enlightening to see the pattern behind so much nervous illness. Even a nervously ill person's thoughts may conform to a set pattern, an expected pattern. I often know what a patient is about to say as soon as she begins to speak, so often have I heard the story before.

For example, the nervously ill mother's fear that she will harm her child is so common that one comes to expect it as part of the illness of any mother, and yet this poor woman usually thinks she must be some sort of monster

to feel this way. The truth is that such thoughts are normal in the circumstances.

Indecision, suggestibility, loss of confidence, feelings of personality disintegration, feelings of unreality, obsession, depression, lead from one to the other, very much in the order in which I have stated them. This is the pattern.

Indecision

First comes indecision. It arises because, while trying to make a decision, a sensitized person may react in an exaggerated way to each different point of view, so that choosing between them may seem impossible. She thinks one way one minute, another the next. Each decision seems equally right and then just as equally wrong.

Because she cannot easily make up her own mind, the nervously ill person is vulnerable to the suggestions of others. Indeed, the opinions of others may affect her so strongly she becomes pitifully suggestible. Loss of confidence must inevitably follow indecision and suggestibility. See how the pattern unfolds?

Because the emotional reactions are so unpredictable, so exaggerated, the nervously ill person feels no inner strength from which to seek direction. She feels disintegrated. The saying: "Pull yourself together!" describes so well what a nervously ill person feels she should do, but cannot do. It is as if she must gather the

scattered pieces of her personality together and fit them into place before the picture of an integrated person can emerge, before she can be herself again.

This is all so puzzling. A woman will look at others in the street and think "Why can't I be like them? What is happening to me?" She becomes more and more bewildered, wrapped in her own thoughts, her feelings, while she tries to puzzle a way out of the maze of her illness. Her world becomes what is happening to her, so the outside world becomes distant, as if she cannot contact it properly. It becomes more and more unreal. A feeling of unreality is the inevitable result of too much anxious introspection and too little interest in the outside world.

See how the pattern unfolds? Indecision, suggestibility, loss of confidence, feelings of personality disintegration, feelings of unreality... such a logical progression, each depending on the other, each depending on sensitized reactions to thoughts, thoughts that are natural in the circumstances.

Chronic brain-fag

Obsession develops from no more than brain-fag in a sensitized body. After a student has worked for three or four hours, she may feel suddenly mentally tired, as if she cannot pack in another word. She rests, until her mind refreshes itself.

A nervously ill person is a particular kind of student. She has been studying herself constantly and anxiously for a long time. So she may be suffering from chronic brain-fag, without knowing it. When a mind becomes very tired, it seems to lose its resilience. Anxious thoughts seem to cling, to come again and again. And because sensitization brings such intense reaction, anxious thoughts seem so much more alarming and important. They make a deep impression and cling all the more stubbornly.

The nervously ill mother I mentioned earlier, while holding her child, may think: "Wouldn't it be terrible if I were to harm my baby, while I'm like this?"

Her panic is then overwhelming and the idea makes a very deep impression. So she lives in dread of it returning. Because she makes this thought so important by fearing it so much, it comes again



and again, perhaps to be finally established as a dreaded obsession.

The feelings I have described deplete nervous energy; the nervously ill person's emotional battery becomes exhausted and she feels apathetic, depressed.

So there they are, some of the most bewildering experiences that come with nervous illness. And yet, how straightforwardly they develop. There is no need for bewilderment here. So much depends on understanding and acceptance and on not exhausting oneself by trying to find reasons for each new, strange experience.

Acceptance gives the body a chance to begin desensitization, and so begin healing. As sensitization lessens, emotions become less acute, less closely tied to thought, so that they lose their power to disturb, distract; thus thinking becomes easier.

Decisions can then be made and confidence regained. The person recovering in this way is no longer so suggestible to the opinions of others. So bewilderment lessens, introspection lessens, and the feeling of unreality gradually goes. Interest returns and depression lifts. She is becoming her old self again.

(Next week: Returning from the hospital)

Home League Enthusiast



Mrs. Florence Berezowsky is an enthusiastic home league member in Prince Albert, Sask. In this picture Mrs. Berezowsky holds the colourful poster she made for the Prince Albert Home League's participation in the rally held at Saskatoon. This poster received an honourable mention by the judges.

This week Dr. Weekes continues her discussion of the causes of nervous illness. These articles are based on her book published by Prentice-Hall of Canada, Toronto, Ont., entitled "Hope and help for your nerves" and published by Ryerson Press, Toronto, Ont., under the title of "Self-help for your nerves."

MAGAZINE features



National Film Board Photo

Have a good swim

NO one knows when man first summed up enough courage to jump into a body of water instead of walking around it.

One thing is sure . . . he's been doing it ever since!

After countless ages, swimming remains one of man's most useful, beneficial sports. Few other activities combine as much exercise, relaxation and sheer fun.

Another reason for swimming's timeless popularity: nearly everyone . . . young, old even the handicapped . . . can enjoy it. A sunny day at a lake or beach . . . any day at an indoor pool and the fun begins.

But swimming also has a serious side. Statistics show thousands on the North American continent drown each year! The "culprit" is simple carelessness . . . over-familiarity that sometimes blinds swimmers to basic safety rules.

To reduce the dangers . . . and add to the fun of summer outings . . . experts of the one hundred and twenty-five-year-old YMCA have drawn on its eighty-five years of water safety experience to compile some valuable professional tips.

First and most important rule is to learn to swim well. Because swimming seems so natural, some people ignore the need for skilled professional training. Yet the poor swimmer remains a con-

stant menace to himself — and others.

Non-swimmers pose a greater threat. Until they learn the basic fundamentals the only advice is stay out of the water! Even wading can bring disaster if you step into an unexpected "drop off."

It doesn't matter if the choice is a pool, lake or beach—make sure a lifeguard is present. Other useful precautions: never swim alone, obey all warning signs. Many a noggin has been split in shallow water . . . many persons have been infected by polluted water because they thought the warning signs just part of the scenery.

It's also wise not to swim through patches of seaweed; it entangles you and saps your strength.

Physical condition

Because swimming is an exercise, personal safety often depends on physical condition. If you don't rest and cool off after exertion, plunging back into cold water may cause you to black out from a sudden rise in blood pressure. It may also cause painful, disabling cramps.

Recognizing physical limitations—and refusing invitations to competitive swimming when you're not in shape—is no disgrace. Endangering a rescuer's life by collapsing from overexertion is! Learn how far you can swim and don't go beyond your limit. If you do compete, race toward—not away from shore and have a third person present.

Vital to measuring your ability is knowing the water's depth and the current's strength. Remember, you can't tell either from the surface and must make it a point to find out.

If you are trapped in a strong current, "Y" experts give this advice: don't fight it. Swim across the current and gradually work your way in toward shore.

Perhaps the greatest water menaces are the "would-be hero" and the "water show-off." It's a grim rule, but performing dangerous stunts to impress people sooner or later gets you in trouble. And rescue attempts by unqualified swimmers can multiply tragedies. No one should attempt a water rescue until he's passed an expert course in rescue techniques.

Have a happy and safe summer!

Superhighway driving

CALL them what you will—turnpikes, expressways, free-ways, tollways, thruways—a new kind of highway is criss-crossing the nation.

These new superhighways are different. Many old hazards are gone. There are no crossings. Grades are gentle and sight distance is almost unlimited. There are no pedestrians. Opposing lanes are divided.

These roads are safer. But they can't be used in the same way as the traditional highway—and the traditional safety rules must be left behind at the cloverleaf.

Time was—and still is on the older roads — when the rallying cry was "Hop in and let's go!" A service station was always near. But for the superhighway, everything must be in readiness before driving onto the entry ramp. Be sure the cooling and lubricating system can take steady high speed driving. The fuel tank should be full.

Know your exit and be ready to leave when you get to it. Also note the exit before the one you want, so you will have plenty of time to get ready.

On older roads it is necessary to slow or stop before entering traffic. Not so on the expressway. While still in the entry ramp and acceleration lane you must match the speed of traffic, then blend right in.

Other do's and don't's:

Don't slow down well in advance of turn-offs. Maintain speed until you turn into the deceleration lane. Then slow quickly.

Don't pick your own pace. The pace set by the majority is the safe speed.

Do use your turn signals and check to the rear before changing lanes. Get into the passing lane well to the rear of the car ahead. Return to the right-hand lane only when you clearly see the car you have passed in your mirror.

The old rule of one car length for each ten miles an hour of speed is not enough at the high speed of thruways. Double it! Stop at rest areas about every one hundred miles.

Snow, ice, fog and rain make the new roads no better than the old. Slow down to compensate for poor conditions.

Canadiana

C. W. Jefferys, Imperial Oil Collection



This drawing depicts Mohawk Indians engaged in various activities in front of an elm-bark lodge.

We're not outsiders

(Continued from page 1)

no. It is only as you say no to more and more things that you can say yes to the most valuable things."

It is a cause for rejoicing that we still say no to those who urge upon us more permissive ways. And we continue to say no, not to cut ourselves off from human joys but to increase their richness and continuance.

One need quote only the most familiar of human experiences in support of this. Compare the deep-seated happiness to be found in fidelity within the marriage tie with the chequered fortunes of those troubled souls who try one partner, then break it off; then try another, and break it off again—repeating the vain experiment in search of what is to be found only when two people are held in the discipline of a mutual loyalty.

So we remain unimpressed by the free-wheeling ways of those who decry the Christian virtues as outmoded. It is in the glad acceptance of Christian discipline that we, for our part, find perfect freedom. We offer this as part of our testimony to the Church and to the world.

SECONDLY, we offer the example of dedicated youth, and in this matter we are undoubtedly recovering some of the wonder of our earlier days.

It was the Anglican Bishop Lightfoot who, before this century began, declared that one of the most significant things about the Army was its ability "to call to our banner the adventurous spirit of early manhood." And when I am asked by interviewers whether we attract any young people nowadays, I point my questioners to our meetings and marches and ask them not to deny the evidence of their own eyes.

For here are to be seen not only those in the early teens but an equally numerous company of young men and women, married and single, who carry the burden of their own working week, plus the domestic burden of home and family, and then voluntarily add another plus—the no small burden of regular and consistent participation at grass roots level in the work of God.

Any accurate assessment of today's generation must take into account this highly significant number of younger people who find their service to God and man both meaningful and rewarding. I make this point for two reasons—to correct the bias of some of the self-appointed students of our times, and also to remind the elderly faithful (to which company I myself belong) that they have no need to give way to gloom and despondency.

For the Christian faith, when presented as it really is, exercises an almost compulsive fascination over the young in heart, both by reason of what it demands and also by virtue of what it offers. For our Lord asks for our all, and we mar the effectiveness of His demands when in our aging worldly-wisdom we think it prudent to tone these down. He calls for an all-or-nothing response. Sell that thou hast! Take up thy cross! Come, follow Me! And in the glow of our early years we respond to such an all-or-nothing claim.

That is why we can offer to the Church and to the world the dedicated example of our young people who find in the salvation and service of Christ the answer to their deepest needs.

FINALLY, we offer the testimony of redeemed lives.

As is well known, acceptance of Jesus as Saviour and Lord is the basic condition of soldiership in The Salvation Army. It is

true that awareness of all that such a step implies increases as our spiritual experience grows. The boy or girl who kneels at the Mercy Seat on a Decision Sunday may not grasp the meaning of the step which he has taken as fully as a mature adult. Yet each in his way and according to his understanding has made a valid committal of his life to Christ.

Is it too hopeless a flight of fancy to see in this primary requirement of the Christian faith a basis upon which believers of the world might unite?

There remains a large question mark against administrative union. Rite and sacrament still sadly divide. They have long done so. Men have argued endlessly about the nature of their observance, and have almost excommunicated one another because of their differences. But salvation—this personal acceptance of Jesus as Saviour, this basic requirement—this surely should unite us all.

There is nothing in this basic experience to set believers at variance with one another. We gather around the same Cross. We acknowledge with a like contrition our sins. We cast ourselves believingly upon the same Saviour. And thereafter we join in the same song of the redeemed, for it is by His stripes that we all are healed. Here at least, in this basic requirement to know Jesus as personal Saviour, can we not be as one? For if we are not agreed here, can we be agreed anywhere?

So at this juncture in our history we of The Salvation Army offer to the Church and to the world the testimony of redeemed lives. These speak of what the grace of God can do. These speak of a grace that all may know. And to the ongoing work of spreading the news of this redeeming grace we dedicate ourselves afresh.

HIDDEN MESSAGE

TO SOLVE this double acrostic, determine the words defined in list and write each word over the number alongside. Then transfer each letter to the corresponding square in the pattern.

Completed pattern will be a quotation, reading left to right, with black squares indicating word endings. Where no black square occurs, the word runs over from one line of pattern to next.

1. Adversary of Israel under Jephthah (Judges 11)

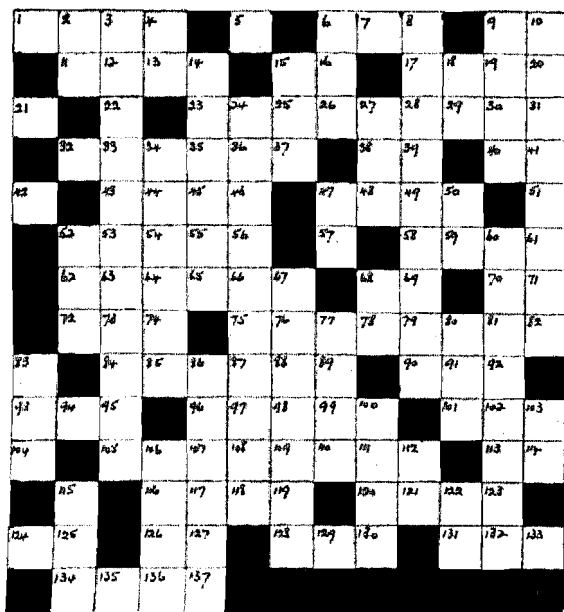
52 27 130 71 4

2. It's a bore

87 77 59 91 66

3. Elevate to divinity

75 96 5 67 33



Solution on Page Fifteen

By
Florie
Williams

4. Fame for the worst of reasons	86	30	37	109	9	63
5. Build-up under water						
6. Dark complexioned girl?						
7. On which Moses lay hidden	12	119	51	60	35	
8. Lack of visible emotion						
9. Egg-shaped	21	2	120	78	58	113
10. Conference on the Reserve						
11. Extreme	125	121	53	1	39	116
12. Scottish port						
13. Sideways						
14. Hoar frost	103	42	123	7	83	25 56
15. Stupid						
16. Final issue						
17. You can put your hand in it — if it's your own!	124	69	34	94	122	126
18. Drawn on metal	137	132	43	55	29	101
19. Try it on again?	111	38	79	72	65	11
20. Son of Noah						
21. Tenth						
22. Rarely, if ever, attained						
23. Flow copiously	57	31	114	90	6	
24. Ancient burial isle of Scottish kings						
25. Unit of electricity						
26. Not very old						
27. Brief fall	112	10	47	129	74	106
	64	134	82	13	108	45

Where are these?

The Salvation Army will assist in the search for missing relatives. Please read the list below, and if you know the present address of any person listed, or any information which will be helpful in continuing the search, kindly contact the Men's Social Service Secretary, 20 Albert Street, Toronto 102, marking your envelope "Inquiry."

ATKINSON, Thomas Henry. Born Nov. 21, 1903, in Gillingham, Kent, England. Last known to live on Kingston Rd., Toronto, Ont. Parents were Thomas and Maria Atkinson (née: Perrin), both deceased. A niece, Peggie Knights, of England, seeks him. She and her mother are visiting in Canada. 69-100

CASE, Charles Edward. Born March 10, 1943, at Wells-next-the-Sea, Norfolk, England. Was a student actuary with Norwich Life Insurance, Toronto, Ont. Last known to live at Gen. Alta. Last heard from in latter, 1965. Mother is most anxious and inquires. 67-28

CLARK, Michael Vincent Gregory (Mike). Born Sept. 10, 1952, in Toronto, Ont. Height 5'8". Weight 140 lbs. Worked part time in a riding stable in Maple, Ont. Last heard from March 27, 1969. Friendly by nature. His parents, Melville and Jean Clark, are most anxious to locate him. 69-292

GENSEN, Mrs. Sarah Elizabeth Ann. Born June 20, 1943, in Meadow Lake, Sask. Could be known as Mrs. Ben RASMUSSEN. Is a nurse's aid. 5'11" tall. Weight is 110 lbs. Of slight build; brown eyes; brown hair; dark complexion. Left Prince George, B.C., in 1968 and has her youngest child with her. She left two other sons with her mother who is very desirous of finding her. 68-540

KEETON, Mrs. Marlene (née: Guilbell). Born Jan. 13, 1934, at Mansfield, Notts., England. Divorced. Last known to live in Montreal, Que. Her parents would have more ease of mind if they knew of her well-being and whereabouts. 66-274

KERN, Karl. Born in Zurich, Switzerland, on June 9, 1902. Married. Protestant. Last known address was Newton, B.C. Formerly lived in Montreal, Que., with a Mr. J. Muller. Parents: Heinrich (Henry) and Delchman Kern. His brother, Walter Kern, is the inquirer. 68-538

KNIGHTS, Peggie and her mother. These are the seekers of ATKINSON in this column. Believed to have gone to Moose Jaw, Sask. Please provide our office with your addresses while in Canada in case Mr. Atkinson is located. 69-100

MACDONALD, Allen James Edward (Jim). Born Dec. 19, 1946, at Toronto, Ont. Last known to work for Trans Canada Pressers, Edmonton, Alta. Last known address was Falconbridge, Ont. Parents: James Waldo and Mary Ellen MacDonald. Marital status unknown. Last heard from in latter 1968. His mother is anxious. 69-200

PILKEY, William. Thirty years have passed since last contact. He was, then in the Melfort and Tisdale, Sask. area. Born Feb. 3, 1906, in Sask. Married. Was a trucker. Has a thumb missing on his right hand, the result of a saw mill accident. Parents: John and Emma Pilkey (née: Cook). His sister, Mrs. Esther Lloppy, the only remaining member of the family, seeks him. 69-314

POULSEN, Bjarne. Born Aug. 4, 1935, in Copenhagen, Denmark. He left this country in 1962. In 1963, he lived at 349 Chatham St., Windsor, Ont. His mother has passed away and has left him an inheritance. Does anyone know his whereabouts? 68-314

THOMPSON, Frederick Herbert. Born Jan. 8, 1911, in Birmingham, England. Was a draftsman and a poster writer. Was married to a Dorothy May Gardner (widow), (née Woodhouse). Worked for Aero Detroit (Canada) Ltd., Toronto, Ont. Had lived in Brampton, Ont. His sister, Mrs. Henrietta Dora Banks, is anxious to hear from him and to know of his well-being. 67-3

Mrs. Brigadier Sydney Boulton (R) was promoted to Glory from Toronto on Friday July 25th, 1969. A tribute to her life and service will appear in a forthcoming issue.

SOLUTION TO HIDDEN MESSAGE

When I lay me down to sleep, I recommend myself to His care; when I awake, I give myself up to His direction. Amidst all the evils that threaten me I will look up to Him for help — Joseph Addison ("Popular Superstitions").

1. Ammon; 2. Drill; 3. Deity; 4. Infamy; 5. Silt; 6. Olive; 7. Nile; 8. Phlegm; 9. Ovary; 10. Powwow; 11. Ultra; 12. Leth; 13. Askance; 14. Rime; 15. Sily; 16. Upshot; 17. Pocket; 18. Etched; 19. Refit; 20. Shem; 21. Tith; 22. Ideal; 23. Teem; 24. Iona; 25. Ohm; 26. Newish; 27. Shower.

RALLY DAY SUPPLIES

Rally Day Pencils	—	—	—	—	—	each	—	.08
Rally Day Buttons	—	—	—	—	—	1 doz.	—	.45
						100	—	3.50
						100	—	3.75
						100	—	6.00
Rally Day Ribbons	—	—	—	—	—			
Rally Day Ribbons with corps imprint	—	—	—	—	—			
(Minimum order 100)								
Promotion Certificates	—	—	—	—	—	each	—	.08
Promotion Day Cards	—	—	—	—	—	1 doz.	—	.35
						100	—	2.30
						100	—	2.30
						100	—	2.30
Rally Day Postcards—variety	—	—	—	—	—	1 doz.	—	.35
						100	—	2.30
						100	—	2.30
Welcome Buttons	—	—	—	—	—	each	—	.08
Welcome Button with Ribbon	—	—	—	—	—	each	—	.08
Programme Folders — Special	—	—	—	—	—	100	—	2.50
Rally Day Programme Book — Abingdon	—	—	—	—	—	each	—	.50
Absentee, Invitation, Get Well, Birthday Cards	—	—	—	—	—	1 doz.	—	.35
						100	—	2.30
						100	—	2.30
12-Inch Ruler with Scripture Text	—	—	—	—	—	each	—	.10
Pencil with Scripture Text	—	—	—	—	—	each	—	.06

THE SALVATION ARMY TRADE DEPARTMENT
259 Victoria Street, Toronto 205, Ontario

Religion in the World

SUNDAY LAW UPHELD

North Carolina's Supreme Court has upheld the constitutionality of a Raleigh ordinance prohibiting the sale of certain items on Sunday. The S. S. Kresge Company had contended that the law violated the First Amendment of the Federal Constitution. In its ruling, the court cited the decision of the United States Supreme Court that while Sunday closing laws undoubtedly were religious in origin, they have evolved into a secular nature. Such laws now simply provide a uniform day of rest for all citizens, the high court ruled.

TORONTO TEMPLE (Albert Street)

Wednesday, Sept. 17th, 8 p.m.

WELCOME TO THE VICTORIOUS SESSION OF CADETS

The Territorial Commander (Commissioner C. D. Wiseman) will preside.

NEW CRISIS

PROTESTANT and Roman Catholic efforts in the United States, Canada and Western Europe are largely responsible for the "miracle" of having staved off mass starvation in war-torn Biafra. This observation has been voiced by James MacCracken, executive director of Church World Service.

Recently returned from Biafra, MacCracken said that anyone

who has seen the remarkable efficiency of the airborne relief operation "Gives thanks that the Christian churches of the United States and Europe have met the challenge of mass starvation — and have stopped death in its tracks."

Thousands of Biafrans have, however, died, and MacCracken predicted even greater disaster if some new method is not found to cope with Biafra's growing shortage of food rich in carbohydrates.

"The great challenge for the churches during the past ten months has been to reach and serve a ravaged humanity suffering from protein shortage" he said. "This we have done. But now an equally dangerous problem is looming — shortage of native crops comprising carbohydrate foods such as yams."

He said that church relief workers on both sides of the civil war are agreed that the only way adequate quantities of carbohydrates can be taken into Biafra "would be through a land or water corridor."

—"Presbyterian Life"

CANADIAN BANDORAMA

Saturday, October 4th, 1969.

7:30 p.m.

MASSEY HALL, Toronto

Chairman—

Lieut.-Commissioner William J. Parkins
(Territorial Commander, U.S.A. Western Territory)

Bands from—

Belleville — Danforth — Earlscourt

Ettobicoke — Hamilton Temple

Woodstock — Kitchener — London

Citadel — Wychwood

Male Chorus of 250 voices

Conductor: Major Norman Bearcroft

Tickets Available from—

Information Services and Special Efforts
Department, 20 Albert Street, Toronto
102, Ontario. Telephone: 362-1071

\$2.00 — \$1.50 — \$1.00

(be sure to enclose a stamped self-addressed envelope with all mail orders).



Commissioner and Mrs. C. Wiseman

Old Orchard, U.S.A., Sat. - Mon., Aug. 16-18; Windsor, Ont., Nurses Graduation, Fri.-Sun., Sept. 5-7; Toronto Training College, Cadets' Welcome Supper, Fri., Sept. 12.

Mrs. Commissioner C. Wiseman

The Lakehead, Home League Rally, Tues., Sept. 9.

Colonel and Mrs. Geoffrey Dalziel

Jackson's Point Music Camp, Wed., Aug. 27; Winnipeg, Nurses Graduation, Fri.-Sun. (a.m.), Sept. 5-7; Brandon, Sun. (p.m.), Sept. 7; Toronto Training College, Cadets' Welcome Supper, Fri., Sept. 12.

Major Joe Craig: Brampton, Sun., Sept. 7.
Major and Mrs. Willard Ree: Uxbridge, Sun., Sept. 7.

TERRITORIAL EVANGELISTS

Major and Mrs. William Davies: Etobicoke, Sun., Aug. 24; Danforth, Sun., Aug. 31.

Captain William Clarke: Miracle Valley, Sat.-Sun., Aug. 16-17; Fernie, Fri.-Sun., Aug. 22-31; Nelson, Wed.-Fri., Sept. 3-12; Kamloops, Sun.-Tues., Sept. 14-23.

OFFICIAL GAZETTE

TERRITORIAL HEADQUARTERS

Promotions:

To be Captain

Lieutenant Pauline Banfield, Lieutenant George Prior,

Appointments:

Lieutenants Frederick Ash, Corner Brook Temple (Youth Officer); Woodrow Boyde, Change Islands; Marjorie Hynes, Charlottetown (Asst.); Cyril Jones, Too Good Arm; Audrey Knee, Greens Harbour (Asst.); Wayne Reid, Arnold's Cove; Raymond Rowe, Trout River; Shirley Russell, Whitbourne (Asst.); Martin and Shirley Cooper, Little Bay Islands; Winston and Cora Dodge, Chance Cove; Melvin and Brynhild Pelley, Pelly's Island.

Clarence Wiseman

Territorial Commander.

Pioneer to Preacher

CRUMPLED up against the doorway lay a uniformed man, his head covered with blood. Nearby lay a brick, which had been hurled at him from not more than ten feet away. The force of the impact had smashed the man's head against the door post; it was a wonder he was not killed.

The man who threw the brick has long been forgotten. The man whose life it nearly ended—for many months he was unable to resume his work—became known and loved by multitudes in many lands. For that brick started to pave, for the victim of the assault, a new path . . .

For over a hundred years be-

the horse through the forest, along the faint trail hemmed in by thick bush. At night the horses were unhitched, beds and supper things unpacked while the boys gathered firewood. The shadows lengthened, the stars began to appear, and by the light of the campfire Sam's mother read a chapter from the Bible. . . .

School, in those parts, was held only in the winter months, and Sam had to trudge there with snow up to his knees. In spring and summer everyone had to work on the land. Sam grew up familiar with nature and with wild and domestic animals.

In games he excelled. So strong was he that he preferred to take

assurance gripped him that he was a follower of Christ, and his soul was filled with deep joy.

He plunged into chapel activities and studied the Bible. The teacher in him led him into Sunday school work. This, coupled with his enthusiasm for good literature and his interest in words—handling them effectively and creating rhythmic sentences, till language became an art—fostered in him a desire to go to high school. Financial difficulties were overcome and Sam made excellent progress. But amid his studies came the summons to his mother's death-bed; and her spirit had fled before he could reach home.

It was years before he lost the sense of loneliness, of "not belonging," which swept over him.

Sale of the farm, which had been left to him, made possible his entering a university in 1877. He remained a faithful church-

notes of the scale with a voice which became ever richer and more flexible. The law, then politics, seemed to be fields wide open to one who had mastered the arts of public speech. Wealth, fame, position and power beckoned this youth.

Alongside of these ambitions, there was a keen sense of humour, which expressed itself in many a practical joke, but also a certain pride and even arrogance.

Yet religion remained the predominant power in Sam Brengle's life. On the day of his greatest oratorical triumph, on behalf of the university he represented, he decided that he would be a preacher. True, vision of being a great preacher, even a bishop, possessed him at times, but preaching was his vocation.

Narrowly missing a desirable little city church for his first appointment, to his surprise the Rev. Samuel Brengle found himself, in 1884, in a small rural community.

His very first sermon, preached in a village with fewer than four hundred inhabitants, resulted in the conversion of a high school principal and a post office clerk; the principal later became a missionary in India. Within less than a year the church membership of the circuit had been more than doubled. On sleighs or in farm wagons, whole families would come to his meetings, unloading their sleeping children, who were laid in the church.

(To be continued)

The Brick and the Book

by Eric Coward

fore his birth, the Brengles had been treading new paths, breaking virgin soil in the wilderness of Maryland and Kentucky, U.S.A. Preparing a clearing, they built their log hut and cultivated the land—rifle near at hand.

Sam Brengle's father, more studiously inclined, became a teacher and moved to Indiana, where he took charge of a village school built of logs. By and by he fell in love with one of his older pupils, daughter of devout folk who had trekked from the Carolinas. The wedding was a great event in the little community.

It was in the white cottage next to the small school that William and Rebecca Brengle welcomed their first-born, Samuel Logan, on June 1, 1860.

The boy was two years old when his father left to fight in the civil war—and to return as an invalid who survived only a few months. Sam's mother had taken over the school, and the little boy gladly did the "man's" chores about the house: cleaning the fireplace, filling the wood-box, fetching water from the well, and anything else his mother needed.

After two or three years she married again: a doctor, though that meant only a precarious living. "Over a ways in Indiana" he declared, they would manage better, so with his own boy and girl, and Sam and his mother, he moved to a site just on two miles away. Not for long, however, a further move was made, and yet another. That was the doctor's way.

Interesting enough for a boy of eight. Beds, chairs, tables roped inside the prairie wagon: pots and pans, axes and other utensils jangling outside. . . . Sam followed his stepfather as he led

on, in a fight, two boys at a time; he had a way of making them knock each other down and then sitting on both!

He learned to plough, and to wield an axe, but also, though books were rare he grew to love them—just a small variety, the Bible and *Pilgrim's Progress*, *Ivanhoe* and *Pickwick Papers*, *Josephus* and *Plutarch's Lives* and stories of wars and other fights.

Words thrilled him; the dictionary was to him a source of joy. At nights, in bed, he would ponder on the beauty and the meaning of many words, short ones and very long ones.

At chapel, the preaching fascinated him. He loved all oratory—the linking of words to beautiful, impressive sentences. But he also saw that the sermon meant something for him. He had a fierce temper. His mind, too, had been soiled by stories others had told him. He wanted to be pure and noble. He realized one day, as he saw the preacher's face shine with glory, that there was a perfection far nobler than that of diction, gesture and exposition.

He had seen village folk marvellously changed by believing in what the preacher proclaimed, and he saw that there was a power to overcome evil which he, though only twelve, sorely needed. He accepted the invitation to kneel at the "mourners bench." He knelt there on five successive nights, but nothing seemed to happen. He even fell asleep as he knelt, wearied with waiting for the expected thrill.

But the fifth night—Christmas Eve—his mother prayed with him. Having made a public confession of his need, he must trust God, she told him. It was not until some weeks later that the

goer and took charge of a Sunday school, which he made into one of the largest, and spiritually most effective, in the Methodist Church. His main interest, however, centred in studies that would perfect the orator in him. For hours, too, he would sit at a piano or organ, following the



Though books were rare, young Samuel grew to love them.